

THE WORLD'S CRESSET.

"Ponder the Path of thy Feet and let all thy Ways be Established." Prov. 4-26.

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WORLD'S CRESSET

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Invariable in Advance.

KANSAS TOWN STRUCK BY CLOUD-BURST

On August the 25th there was a cloud-burst struck the vicinity Maryeville Kansas causing the Big blue River to rise sixteen feet within a few hours and sending a great flood of water over the South Brown bottoms—Many inhabitants along the bottoms were obliged to leave their homes and take to higher grounds. Much damage was done to property—The tracks of the Blue valley branch of the Union Pacific was washed out for several miles, telegram and telephone wires were wiped out, for miles damage is heavy.

WHERE did ANARCHY Originate.

It first made its appearance among the angelic host of heaven—In the character called by John the Rev., the old serpent called the devil and satan, who undertook to mob, the occupants of heaven, and overcome God Himself—Which brought on the great war in heaven—And when the evil mob and anarchist's spirits was cast out of heaven, to earth, they then began their mob-law on earth; by taking possession of the heart of the Gentile people; and coming into the garden of Eden, and sit up their treacherous schemes before the woman, and deceived her. By this act the first deed of anarchy was committed by Cain in killing Able his brother.

This same anarchist principal grew more and more at the devices of satan until Christ was crucified by it, on the cross—And since that time it has grown into a large tree—The love of money being at the root of it—As the love of money is the root of all evil. This same spirit, for the love of money have made thousands of homeless children—Many graves have grown green over the dead bodies of murdered Fathers—And the heart of many a mother has been made to bleed over the desolate homes of sons and daughters. God hasten the day when there will be more Roosevelt's, and Noble Governors who dare to stand up against the dark winged spirit of Revenge.

JOSEPHUS.

We wish to say a few words concerning the Gentile man as being created on the sixth day, and also God's work of formation as it is recorded in the writings of Flavius Josephus. We do not intend to get away from the subject of our work, nor do we intend to gather any thoughts whatever from the writings of Josephus to bear us out in any one point of biblical doctrine. The bible fights its own way through this world. What we shall do is simply to show where Josephus failed.

In the first place he does not give God's word and work of creation its just due. It is said that he gave just what he received. This is true as far as it goes. The truth is, he gave just what he understood of what he had received.

He wrote fluently after the manner of Moses. He did not thoroughly understand God's work of creation. He wrote from Moses but He did not understand him—not altogether. He was a Jew himself, and with them he deals very justly. But the Gentiles, he leaves them out of God's work of creation. That is he does not speak of the created man, the progenitor of the Gentile race, who were considered not a people—And numbered with the beasts—Yet he belonged to creation, but not mentioned by Josephus as a people being not a people. This is where he was wrong. The ax that he used to hew out the temple timber that he built has long since been buried deep, but we shall dig it up and with it cut down this same temple. It has stood long enough. Josephus, in taking up the writing of Moses, loses sight of the one great important fact in God's holy word.

In this he is like thousands of great commentators of to-day. For he, as a great Jewish light in the world, fails to give the true meaning of God's holy word as we have it recorded in the first chapter of Genesis.

He starts out with the origin of his own people, beginning with Adam, and speaks of him as though he was the first man, and that there was none other before him. God's work of formation is all he has a man included in, and in his work of creation does not include man, but beasts only.

We suppose that it was because he was numbered with the beast, yet he knew that there was a work of creation before formation, but the including of a man in the former he leaves out, and considers God's work of creation, a creation of beasts only. Of course we have proven that the Gentiles were numbered

with the beasts, and had been from the very beginning, until Christ's death, but Josephus does not mention this for the simple reason he knows nothing about it. Therefore, it is not wrong to place him in the error.

He starts out with God's work of formation after the sixth day, and leaves out the most important fact in His work of creation. On the sixth day God created beasts and man, and that man had dominion over all the earth, including the fowls of the air, the fishes in the sea, and beasts of the earth, and then after the sixth day God formed man and called His name Adam. This is the man whom Josephus deals with. The first chapter of Genesis he leaves behind in the dark. In his writings you do not see the most important point of the work of creation. The great light he leaves burning under a bushel and all around it darkness is spread.

This chapter is the place where all bible mysteries are born; it is the place where man falls; the mighty chasm; the deep gulf down which thousands of poor souls have been freighted to an under world of doubt, strife, fear and unbelief—The undelayed word of God. For untold ages of the past this has been the harvest of the world. Men have reaped it.

They have gathered not the golden fruit itself, but the drugs. The most nourishing of all food turned into gall. God's holy word was stained by baneful influence, but it has lived through it all. The bible has been unjustly dealt with. Men have falsified it, and the result is the world is full of unbelievers. The lights of modern division casting its rays of light upon the bible on one side, spreads universal darkness on the other, and multitudes are stumbling and falling here and there, and everybody crying out: "Lost! saying where is the way; the path is rough not smooth!"

The christian man of to-day says that the christian's path is rough. That means he has trials troubles and tribulations. We will admit this, for there is a cross for everyone. But the rough path we have reference to is the false teaching of the bible, hence, under such pernicious, fabelous-like doctrine, everyone has a right to think himself lost, and in his unbelief he is justifiable before God, and should be in the eyes of the world.

To Be Continued.

EDR. FOWELL, IS ONE OF SOUTH MISSOURI'S ABLEST PHYSICIANS; HE IS WORTHY OF HIS PROFESSION.

EDITORIAL CHAT.

"An exchange has, among other things, this to say about boys; 'A boy is a man in the cocoon—you do not know what it is to become—his life is big with possibilities. Distinctly and vividly I remember a squat, freckled boy who was born in the 'Patch,' and used to pick up coal along railroad tracks in Buffalo. A few months ago I had a motion to make before the Court of Appeals at Rochester. That boy from the 'Patch' was the judge who wrote the opinion granting my petition. Be patient with the boys. You are dealing with soul stuff. Destiny waits just around the corner."

And here is something else, too good to let pass, from the pen of Sam Foss.

THE CALF PATH.

SAM FOSS.

One day through the primeval wood,
A calf walked home as good calves should.
But made a trail all bent askew,
A crooked trail as all calves do.
Since then two hundred years have fled,
And I infer, the calf is dead,
But still he left behind his trail
And hereby hangs my mortal tale.
The trail was taken up next day
By a lone dog that passed that way.
And then a wise bell-wether sheep
Pursued the trail o'er vale and steep,
And drew the flock behind him, too,
As good bell-wethers always do,
And from that day, o'er hill and glade
Through those old woods a path was made,
And many men wound in and out
And dodged and turned and bent about
And uttered words of righteous wrath
Because 'twas such a crooked path.
And still they followed, do not laugh,
The first migrations of that calf.
This first path became a lane
That bent and turned and turned again.
This crooked lane became a road
Where many a poor horse with his lead
Toiled on beneath the burning sun
And traveled some three miles in one.
And thus a century and a half
They trod the first steps of that calf.
The years passed on in swift feet,
The road became a village street,
And this before men were aware
A city's crowded thoroughfare.
And men two centuries and a half
Trod in the footsteps of that calf.
And o'er this crooked journey went
The traffic of the continent.

There is something in these lines besides mere jingle and humor. There is a truth, a vital truth, and it not only concerns a "continent," but, what is infinitely more important to you and me, it concerns the

To The Public.

I shall commence my second canyass of Texas Co. with McConnon's Russian Remedies, about the first of Sept. and shall be in the neighborhood of Fowler about the middle of the month; All needing goods in my line, look out for me. Yours Respt.

C. P. Kenney.

home, A forefather, like the calf, made a crooked path through life, and his sons and his sons' sons, "even unto the third and fourth generation," have followed the trail ever since. And this is why each man of you should walk straight. Some people try to be good just to save themselves, but this is by no means the highest motive that should actuate one.

The father who uses profane or obscene language is making a crooked path that may lead others astray not for 250 years, but for time and eternity.

The father who is ill-tempered in his family and shows disrespect to the mother of his children is making a crooked path, the following of which may break scores of hearts and wreck countless homes.

The man who forms the drink habit is making a crooked path that nine times out of ten will lead his children and his neighbor's children to perdition. What sort of a path are you making, brother? Ponder this question if in the least doubt.

"Look at your work as you'll look at it then Scanned by Jehovah and angels and men."

Taking the lines in lighter vein—"what fools we mortals be," to follow a beaten path if it is a poor, crooked one; but that is what the great majority do, and if one has the courage to branch off and cut across lots—in a word, if one dare think and act for himself, he is considered a knave or fool or heterodox; there is a lack of mental balance, something is wrong with the fellow anyhow."

BEST STORE.

Mr. James McCaskill and Kate Woolfolk are the leading Merchants of Summerville, they are kind courteous and will treat you right give them a trial